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γὰρ ὅτι κωλύειν αὐτὸν οὐδενὸς βουλομένου τῆς Ἀττικῆς ἐπιβῆναι δυνήσεται. The text will not construe. We must read οὐδεὶς βουλόμενον. The writer placed οὐδεὶς between the two accusatives to avoid monotony; βουλόμενον was miswritten βουλομένου and οὐδεὶς was changed to agree with it.

4. Scholia on Hephaestion xv. 8. Gaisford, Vol. I, p. 22; Westphal, *Scriptores Metrici*, Vol. I, p. 206, l. 3: Δοκῶν οὖν τοῦτο μιμεῖσθαι, ἔλαθε μιμησάμενος. The sense requires μὴ μιμησάμενος—a good illustration of iotacism and haplography. Hephaestion's text has ἀγνοεῖ ὅτι οὐκ ἄντικρυς μιμεῖται.

Ibid. xvi. 1, p. 107: οἶον αἱ ἄρται τοῦ ἰάμβου δέχονται σπονδεῖον. We must read οὐ δέχονται (haplography again). The text cannot be defended by the interpretation that the writer is describing the error, not the rule of which it is an infraction. For he continues, ὅταν οὖν τις τῶν κομικῶν θείῃ δάκτυλον ἢ σπονδεῖον ἐν ταῖς ἀρταίαις, etc. Westphal, Vol. I, pp. 211, 212, reads, ὅταν . . . οἶον οἱ ἄρταιοι δέχωνται.

PAUL SHOREY

THE NEW FRAGMENTS OF MENANDER

M. Lefebvre's *editio princeps* deserves a better welcome than is accorded by these few suggestions of readings and interpretations in which I venture to differ with the editor.

1. Ἦρω (?) 39:

ΓΕΤ(ΑΣ). Δουλή 'στίν; (ΔΑΟΣ) Οὕτως· ἡσυχῇ, τρόπον τινά. M. Lefebvre translates: "Une esclave? "Oui. (Je me suis pris d'amour pour elle) tout doucement, en quelque sorte." The supplementary words in the parentheses are unnecessary. The words of Daos qualify δούλη: "Is she a slave?" "Yes, so-so, after a fashion," and the speaker goes on to explain that she is not strictly a δούλη, but a shepherd's daughter. Similarly in 59, Daos, lover-like, emphasizes the fact that she is ἐλευθέρως καὶ κοσμία.

2. Ἐπιτρέποντες 358, 359:

ἔξιμι' ἔχουσα. Κλαν<θ>μυρίζεται, τάλαν,
πάλαι γάρ· οὐκ οἶδ' ὃ τι κακὸν πέπονθέ μοι.

The postponement of γάρ necessitated by M. Lefebvre's punctuation is impossible, or at least difficult. The verses should read:

Κλανθμυρίζεται, τάλαν·
πάλαι γάρ οὐκ οἶδ' ὃ τι κακὸν πέπονθέ μοι.

3. Ἐπιτρέποντες 460:

Κἀ[γ]ώ σοι ταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω
καὶ [μ]ὴ στασιάζειν.

Both sense and meter are intolerable: *σοι* cannot be construed, nor can a spondee stand in the second foot. Whatever the papyrus offers, the poet must have written:

κἀγὼ σε ταῦτ' ἐμοὶ φρονεῖν ἀναγκάσω.

4. Περικειρομένη 39-46:

“Ὁ μὲν ᾤχετ’ εἰπὼ[ν] ὅτι κατὰ σχολὴν ἐ[ρεῖ]
αὐτὴν τί βούλεθ’, [ᾗ δ’] ἐδάκρυ’ ἐστῶσα καὶ
ὠδύρεθ’ ὅτι ταῦτ’ οὐκ ἔλευθέρως ποεῖν
ἔξεστιν αὐτῇ· πάντα δ’ ἐξεκάετο
ταῦθ’, ἔνεκα τοῦ μέλλοντος, εἰς ὀργὴν θ’ ἵνα
οὗτος <ἐσ>αφίκετ’· Ἐγὼ γὰρ ἦγον οὐ φύσει
τοιούτον ὄντα τοῦτον, ἀρχ[ῇ]ν δ’ ἵνα λάβῃ
μηνύσεως τὰ λοιπά,

M. Lefebvre translates 42-44 thus: “et, elle s’enflammait de colère au souvenir de cette scène, en songeant à son avenir et au degré de fureur où son amant s’était porté.” He inserts *ἐσ-* in 44 to preserve the meter, although there is no space in the papyrus. In this case he seems to have misunderstood the sense and forced the Greek. “ἵνα = “where,” or “into which,” is certainly difficult after *ὀργήν*. The mistake lies primarily in referring 42-44 to the girl. The verses describe the acts of *Ἄγνοια* herself, who speaks the prologue: “All this,” says *Ἄγνοια*, “was stirred up for the sake of the future (action of the play), and in order that he might fly into a fit of anger. For I egged him on, though he isn’t this kind of man by nature.” We should then print a period after *αὐτῇ* in 42, remove the comma before *ἔνεκα* in 43, and instead of inserting *ἐσ-* in 44 simply read *ἀφίκοιτ’*, which corrects the meter and the sense. Apparently, here and in the passage discussed in the previous note, M. Lefebvre has confused *Ε* and *Ο* in the papyrus: as in *Ἐπιτρέποντες* 460 he transliterates *σοι* for *σε*, so here, contrariwise, he transliterates *-ε* for *-οι-*. Or possibly a vivid subjunctive (cf. *ἦγον* 44 *λάβῃ* 45 *εὔροιεν* 47) *ἀφίκητ’* may be read, if he has correctly copied the reading of the papyrus, in which case we should have the writing of a short for a long vowel common in the period of the papyrus; cf. M. Lefebvre’s “Note sur le ‘codex,’” p. xviii, for cases of *ο* for *ω*.

5. Σαμία (?) 30-32:

ὦ τάλαιν’ ἐγώ,
πρώην τοιούτον ὄντα Μοσχίων ἐγ[ὼ]
αὐτὸν ἐτιθνούμην

One might suspect a misprint, but M. Lefebvre’s translation suggests that he takes *Μοσχίων* as vocative. Clearly the reading should be *Μοσχίον’*, an accusative.

HENRY W. PRESCOTT